1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

these in a chronological order; from Rasolo on, practically all of them; but there are many early ones which have cast adrift from any system of chronology. Traditions of first origins are much adulterated by the recently imported cult of Water Sprites.

One point all agree upon is that the earliest settlement was in Vangandra, a hill, apparently of raised coral, which beetles over the shore between Nasangalau and Tumbou, on the island of Lakemba. Another point of agreement is that there were two brothers in Vangandra, that the elder went to settle in Nasangalau, the younger in Navuaira, but there is some difference as to their names. The prevailing opinion seems to be that the elder was a cannibal, of which the younger disapproved because the people of Lakemba were thus being eaten, so he fled to the southwest. The descendants of the elder brother occupied the North, or Natokalau; one of his sons dwelt in Nasangalau and one in Nukunuku; those two are noble in Natokalau. The younger brother came to Undukathu and his people established villages at Kukulevu, Toiovu, and Vanga.

GENERAL GEOGRAPHY

The Province of Lau, Fiji, is made up of three ancient divisions:

1. The dominion of the chief of Lakemba; the islands of Lakemba, Naiau, and Thithia, and the group known to the Lakembans as Lau and here called the Southern Islands. This group comprises Oneata, Mothe, Kambara (with its dependencies, Komo and Uangava), Fulanga (with its dependency, Ongea), and Ono (with its dependency, Vatoa).

2. The Exploring Isles were formerly subject to Thakaundrove, a district of Vanua Levu. The main island, Vanua Mbalavu, is divided into two states: Mualevu, north; Lomaloma, south. The islands of Tuvutha and Mango belong to Lomaloma, the others to Mualevu.

3. The group of islands consisting of Totoya (with its dependency, Vanua Vatu), Moala, and Matuku formed a link between the windward islands and "Lomaiviti," the main Fijian islands. These islands were independent though "turning towards Mbau."

Mbau, off the eastern coast of Viti Levu, was formerly recognized as the leading island of Fiji. Its principal chief was recognized by foreigners as King of Fiji.

Lau (fig. 1) is now wealthy because of its coconuts, but its natural food resources are meager. Lakemba, Naiau, Thithia, Oneata, and Ono have enough pockets of good soil to produce a surplus which can be exported to the islands which are miserably deficient in soil, especially Fulanga. The

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

soil of the Exploring Islands is similar to that of Lakemba; Totoya, Moala, and Matuka are the most fruitful of all.

The inhabitants of Lau may best be described as a cross between the negroid Fijian and the Polynesian. Their hair ranges from fuzzy to wavy,

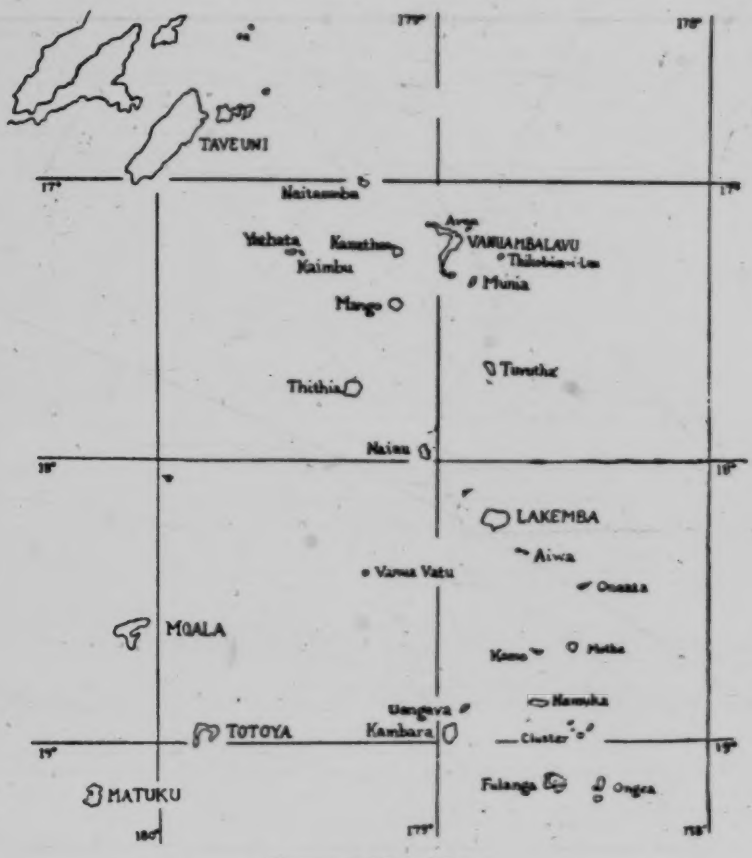

FIGURE 1.—Map of Lau.

or even straight, but curly hair is probably the most common. Many of them have eyes with a slight Mongolian appearance. Their speech is softer and more sing-song than that of people further west. They pronounce *ti* like *chi* and *ndi* as *nji*, and have many words peculiarly their own.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

131 north and south along the eastern margin of the Fiji group. The Lau Islands lie at the meeting point of two culture areas, Melanesia on the west and Polynesia on the east (fig. 1, insert). Moreover these small islands in the central Pacific define the eastern border of the submarine shelf, which extends from Asia eastward into Oceania, and mark a change from continental to insular geological formation and a corresponding transition in flora and fauna. The island world west of Lau is more compact than that east of the archipelago and the flora and fauna are richer.

131 631 The southern Lau Islands (fig. 2) are: Oneata; Mothe; the Kambara group composed of Kambara, Namuka-i-Lau (Namuka), and Komo; the Fulanga group composed of Fulanga and Ongea; and the Ono group composed of Ono-i-Lau (Ono) and Vatoa. They are part of the chiefdom of Lakemba, which also includes the islands of Lakemba, Naiau, and Thithia in central Lau. The islands of both central and southern Lau are subject to the high chief at Lakemba.

North of the chiefdom of Lakemba lie the Exploring Isles, formerly subject to Thakaundrove on Vanua Levu; and on the west lies the independent Moala group consisting of Totoya, Moala, Matuku, and Vanua Vatu. The chiefdom of Lakemba, the Exploring Isles, and the Moala group comprise the colonial political province of Lau. To the natives, however, only the islands south of Lakemba, excluding the Moala group, are known as Lau.

133 Based on differences in geological formation, the Lau Islands may be divided into three groups: volcanic islands, limestone islands, and islands composed of both limestone and volcanic rocks. Of the important islands in the chiefdom of Lakemba, Mothe, Komo, and Thithia are volcanic; Lakemba, Kambara, Oneata and Ono are composed of limestone and volcanic rocks; and Wangava, Fulanga, Ongea, and Vatoa are composed wholly of limestone. These geological differences form the basis of economic life in southern Lau. The natural resources of the three rock types are supplementary and the group is economically interdependent.

The volcanic islands rise from sandy beaches toward a central ridge or hill. Their grassy slopes are forest free, and streams flow through their fertile valleys. They are rich in garden lands which grow yams, taro, manioc, breadfruit, bananas, papaya, and other tropical fruits in abundance, but they lack the forest resources of the limestone islands.

133 262 [134] The limestone islands are characterized by a heavily forested limestone basin. Small pockets of poor soil, on which yams and taro do not grow well, serve as garden lands. The staple food is manioc, supplemented on some islands by sweet potato, on others by breadfruit, and by roots, nuts, leaves, and fruit from the jungle. With the introduction of manioc and sweet potatoes in recent times, the inhabitants have become gardeners. The limestone islands

[Text continues to p.12 - Analyst]

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

582 618 Marriage between the subclans within a clan are found in the pedigrees. Of the total number of marriages recorded for any one clan, however, the number of such clan endogamous marriages is usually less than 25 percent. It is possible that in the past no clan endogamous marriages occurred, but some marriages, as recorded in the pedigrees, appear to be endogamous because of the recent fusion of two clans.

582 134 A study of island inbreeding based on clan pedigrees shows a positive correlation between inbreeding and infertility of the soil. The study shows that the highest percentage of intra-island marriages occurs on Fulanga, next highest on Ongea, then Kambara, Mothe, and Namuka. On the infertile southern islands, a lower percentage of individuals marry spouses from other islands than on the more fertile northern ones.

DESCENT AND RESIDENCE

591 611 Patrilocal residence and patrilineal descent are the rule in Lau, but there are exceptions. A man may establish residence and affiliation with his wife's clan, for example, to prevent the extinction of a clan when the only living members are female. On Ongea the last surviving member of the Nggalileka clan, a woman, married Vesa of the Mata clan. Vesa and his family occupy the only house on the Nggalileka village land and control the clan's garden land. His children belong to Nggalileka, his wife's clan, but Vesa still belongs theoretically to Mata although he functions as the headman of Nggalileka.

Matrilocal residence and frequently matrilineal descent are used also to improve a man's economic status. Occasionally a man moves in with his wife's clan when it offers the young couple richer garden land than could be obtained from his own clan. For instance, Kolinio, a younger brother in the Vuanitavola clan, Tokalau, married Thiri of the Nakaka clan, Lomatchi. The Nakaka clan has a relatively large amount of the best garden land on Kambara, and the clan is rather small. Kolinio moved to Lomatchi where he used the garden lands of his wife's clan. Kolinio's children who are still young are considered members of the Vuanitavola clan in Tokalau, although in Lomatchi they function in the clan of their mother. Matrilocal residence is more common [134] on fertile than on infertile islands, for there is a tendency for married couples who come from two different islands to establish residence on the more fertile island of the two.

Descent is in general correlated with residence. A man belongs to his father's clan unless his father has established his residence with and becomes a functional part of the clan of the man's mother. In this case the man usually functions with the clan of his mother until his marriage. Thereafter, if he returns with his wife to his father's clan and uses the clan lands, he and his children are considered members of his father's clan. If, on the other hand, he takes his wife to live with the clan of his mother he and his children are

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

volcanic island of Lakemba, home of the high chief of Lau, far out of sight to the north. Visible between Komo and Namuka is the fertile volcanic island of Mothe, the point of departure of canoes for the Tongan archipelago, 400 miles to the east. Visible to the east is the uninhabited Yangasa cluster of islets, and to the southeast Fulanga and Ongea, all of forested limestone formation. Out of sight still farther to the south lie Vatoa and Ono, the southernmost islands in the Lau group.

Kambarans have relatives on most of these islands, as well as on the Moala group to the west, and in the Fijian capital city of Suva. These kinship ties demark the boundaries of their physical world. Only within the limits of this world, among their relatives, are they at home.

Kambara is called the "cave of wealth"[1] on account of her forests of hardwood. The most valued hardwood is greenheart of India (*Intsia bijuga*) used for making sailing canoes and other woodwork. Although the finest greenheart is found on Kambara, it grows well also on the neighboring islands of Wangava, Fulanga, and Ongea, but nowhere else in Fiji or Tonga. Based upon this natural monopoly, a famous woodcraft industry has developed in southern Lau. The group formerly supplied Fiji and Tonga with fast and powerful large double war canoes, and still provides many parts of Fiji with picturesque mat-sailed canoes, used extensively on inter-island voyages, and with shining carved wooden bowls, gongs and headrests.

In spite of forest resources, Kambara, Fulanga and Ongea are known in Fiji as "famine isles" on account of the dearth of arable land. The limestone base of these three islands, and of Wangava and Yangasa as well, has not decomposed sufficiently to form good garden land, and pockets of arable soil are scarce and shallow. Gardening, the usual basis of subsistence in Lau, must be supplemented in the famine group

[1] "Nggara-ni-tambua": literally whale's tooth cave, for the ivory tooth of the sperm whale represents the highest value in Lau.

3:Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

134 by extensive collecting from jungles and reefs, and by regular
222 fishing in the lagoons. Of the group, Fulanga has the least soil. The natives say this is because the first inhabitant of
[173] Fulanga was a hen. She had some chicks and when the chicks were hungry she said: "Why don't you scratch?" So they scratched and scratched and finally they scratched the bottom out of the land. The chicks are the people of Fulanga and
[103] the jagged pock-marked island is called Vanua Seu or scratched land.

773 Kambara differs from the other famine isles in that its
134 volcanic outcrop provides a limited amount of good garden land. When the great forefather god of the Kambara people arrived he looked over the whole island and saw nothing but rocks. So he thought to himself he would go to another island and steal a piece of land, for the gods love nothing better than to trick one another. He went to the islands of the Lau group, but each island was guarded by its own forefather god. Finally he arrived at Vatoa. The forefather of this island was asleep. So the forefather of Kambara dug
[823] up a piece of land. A spring gushed forth from the hole. He put the land into a basket and took it to Kambara. When he arrived he found that the people of Kambara had baked a piece of land he had previously stolen and made it useless for gardening. He was very angry and placed the land from Vatoa on the side of Kambara (instead of in the middle as on the volcanic islands). On all Kambara this is the only
[823] garden land, and when the water of the spring in Vatoa is dirty the people know yams are being planted on Kambara.

264 Provision for the evening meal is a daily problem requiring foresight and labor. The Lauans eat one main meal a day just after sundown when the day's work is done. The
252 main food consists of a carbohydrate (called "true food")
[262] such as manioc, sweet potato, or breadfruit gathered, prepared, and steamed in the earth oven by the men. The earth oven is a pit in the ground in which the food is placed over hot

4: Thompson E-5 (1933-1934)1938 OQ6-Lau OQ6

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THE CULTURE HISTORY OF THE LAU ISLANDS, FIJI[1]

By LAURA THOMPSON

THE Lau Islands form the eastern border of Fiji. Lakemba in the center of the Lau group was formerly an independent chiefdom, holding all the central and southern islands in tributary relationship. The southern islands, partly of volcanic formation,[2] partly of coral limestone,[3] comprised the chiefdom's rich hinterland. Most of them lack garden land but they produce raw materials used in making important articles of exchange. Outstanding are the hardwoods[4] used for large sailing canoes. Southern Lau supplied all Fiji and also Tonga with these vessels. The type of paper mulberry[5] used for the best barkcloth and pandanus[6] used for the finest mats are also found here, and coconut of excellent quality for oil grows on all the southern islands. Based on these resources, specialized crafts have developed on the islands, which produce the finest canoes, barkcloth, and mats in Fiji. These commodities were traded with Tonga and also collected regularly as tribute to the high chief of Lakemba, who distributed part of them to other chiefdoms in Fiji through a system of gift exchange.

Although of great importance in native economy, the southern islands have offered little to attract the white man on account of their lack of

[1] The following study is a translation of a lecture delivered to the Ethnological Colloquium of the University of Berlin in March, 1937. In its original form this has appeared in Archiv für Anthropologie, Vol. 24, No. 2, 1937. It is part of the results of nine months field work in Fiji under a Yale University-Bishop Museum fellowship. A description of the ethnographic results of the field trip are being published as a Bishop Museum bulletin. The spelling of native words follows David Hazelwood, *A Feejeean and English Dictionary* (Vewa, Fiji, 1850). Place names follow British Admiralty charts.

I express sincere appreciation to Bernhard J. Tüting for assistance in the field and particularly for his work on the native religion.

[2] Mothe and Komo Islands.

[3] Kambara (which has a volcanic outcrop), Namuka, Oneate, Fulanga, and Ongea Islands. (Also Ono and Vatoa, the southernmost islands, which are not included in this study.)

[4] Especially vesi, called greenheart of India (*Intsia bijuga* [Colebr.] Ktze.), also mbau (probably *Pittorporum* Brackenridge).

[5] Masi, masi ntchina, and ndrauthoka, forms of the paper mulberry (*Broussonetia papyrifera* Vent.). The paper mulberry is found on every island but the best quality grows only on Namuka.

[6] On Fulanga, Ongea, and Wangava.

[not processed]

5: Thompson E-5 (1933-1934)1949 OQ6 Lau OQ6

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THE RELATIONS OF MEN, ANIMALS, AND PLANTS IN AN ISLAND COMMUNITY (FIJI)[1]

By LAURA THOMPSON

121 THE problem of the ecological base of cultural phenomena is undergoing reconsideration by anthropologists from various points of view.[2] As part of this trend the present paper attempts to relate and interpret, from a total ecological viewpoint,[3] field findings of a geologist, a botanist, a naturalist and an anthropologist on an isolated community in Fiji.[4] Although the available data are limited, particularly as regards the botanical and zoological aspects of the problem, they seem to be sufficient to meet the needs of the present effort, which is designed to test the usefulness of a total ecological approach.

131 The community selected for study is located at the southern end of the 133 Lau or Eastern Archipelago, a north-south belt of 100 small islands, 30 of 101 which are inhabited. It consists of an isolated group of six inhabited islands and their uninhabited satellites.[5] Three inhabited islands, namely Fulanga, Ongea and Namuka, as well as all of the uninhabited ones, are composed of limestone. The other inhabited islands, namely Mothe, Komo and Kambara, are formed either wholly or in part of volcanic rocks.

133 No two islands are exactly alike in structure or mode of origin but in general the volcanic islands (e.g., Mothe) are eroded to rounded, reed-covered hills and gentle slopes or low, rocky promontories. They have miniature drainage systems which originate at high points near the central interior and form small streams with dentritic patterns. Their valleys are lined with relatively [134 deep, rich soil which supports a variety of vegetation including yams (*Dio-* 241] *scorea*) and other garden crops.[6]

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[1] I take this opportunity to thank Edwin H. Bryan, Jr., John Collier, Harry S. Ladd, Emma Reh, Ward Shepard, Albert C. Smith and Margaret Titcomb for help or comments on the manuscript.

[2] See, for example, Gayton, 1946; Hallowell, 1949.

[3] The term "total ecological viewpoint" is used to include the relations of organic species, including man, to one another in environmental context.

[4] The field projects on which this paper is based were unrelated and none of the researchers collected or analyzed their material systematically within a total ecological frame of reference. Edwin H. Bryan, Jr., naturalist, made a survey of the Lau group in 1924. Dr. Albert C. Smith, taxonomist, collected plants in 1934. Dr. Harry S. Ladd, geologist, studied the geology of Lau in 1934; and I investigated a culture-historical and culture contact problem in 1933–1934. Unless otherwise specified, conditions and institutions are described as of 1933–1934.

[5] The inhabited islands are Mothe, Komo, Namuka, Kambara, Fulanga and Ongea. The uninhabited islands are Karoni, Tavunasithi, Wangava, Marambo, Yangasa Levu, Navutu-i-loma, Navutu-i-ra, Yuvutha and Ongea Ndriki.

[6] Bryan (MSS.) states: "The dominant plant over much of the volcanic islands is a plume grass, *Fulalia japonica*, called *ngasau* by the natives. There are also several species of wiry ferns, including the "staghorn"; a low scrub, made up of about a half a dozen widespread species of

[pp 1-252 not processed]

5: Thompson E-5 (1933-1934)1949 OQ6 Lau OQ6

On the other hand, the limestone islands (e.g., Fulanga) have cliffs and forested low plateaus, which tend to erode into basins whose sharp-crested rims drop steeply to the sea. They have no valleys or streams, all the rainfall sinking underground and reaching the sea by an intricate system of subterranean caverns. Except in Namuka, where the soil is relatively deep, only a thin layer of rather poor topsoil occurs in pockets in the interior basins. Such limestone soil supports a distinctive flora. Useful hardwoods, such as the greenheart of India (*Intsia bijuga*), *mbau* (*Pittosprum brackenridgei*) and *makola* (*Dysoxylum richii*), as well as other jungle plants which are absent or scarce on the volcanics, flourish on the limestones of southern Lau. However, yams do not grow well in this type of soil. Apparently these islands had no horticulture before manioc and sweet potato (*Ipomoea batatas*) found their way to Lau in historic times.[7]

In sum, good garden land and food are generally limited on the limestone islands but plentiful on the volcanics, while forest products are scarce on the volcanics but abundant on the limestones. Thus, the resources of the two geological types complement each other, the fifteen islands forming a naturally balanced community or self-sufficient native trade area.

The foundations of this ecological arrangement extend far back in the geological history of the region. On the basis of paleogeological evidence, Ladd and Hoffmeister[8] infer that organic life in the island community under consideration began during the Lower Miocene before the Lau group had emerged above sea level, and it played a major part in the formation of the various islands and in laying the foundations for their present ecological structures. As soon as the islands projected above the level of the sea and the processes of erosion began to develop topsoil, we assume that the fundamental biotics of each island began to develop—limestone biotics on the limestones and volcanic biotics on the volcanics.

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shrubs and stunted trees; and scattered *Pandanus* and *Casuarina*. The dominant littoral species are: *ndilo* (*Calophyllum inophyllum*), *vutu* (*Barringtonia speciosa*), *evu* (*Tournefortia argentea*), *evueve* (*Hernandia peltata*), *navanawa* (*Cordia subcordata*), *tatang-ngia* (*Acacia lauriflora*), *vevendu* (*Scaevola koenigii*), *tavola* (*Terminalia littoralis*), *ndrala* (*Erythrina indica*), etc. Besides these there are the usual *Pandanus*, numerous vines and groves of coconut palms."

[7] According to Bryan (MSS.): "All the limestone islands . . . support one type of forest. It is made up throughout the group of the same fifty or so species of trees and tall shrubs, with an undergrowth of *Piper* (*wangawa*), bird's eye pepper (*rokete*), ferns, herbs and several vines. The luxuriance alone depends upon the size and elevation of the island. There is an interesting, rapid and progressive increase in the number of species and the height of growth, from the nearly bare rocks, such as Latei Viti and Bacon Island with but two or three species of prostrate herbs, to the splendid forests of Kambara, Mango, etc. First to appear after the herbs and vines are low, stunted trees of such widespread species as *Hernandia peltata*, *Tournefortia argentea*, and a *Ficus* with orange fruit commonly eaten by pigeons. A few of the small islands have native palms in considerable numbers. *Pandanus* and *Casuarina* appear early in the scale."

[8] Ladd and Hoffmeister, 1945; Ladd, 1934.

13 12. WANGAVA island is of rough upraised coral limestone formation, 5 miles N.E. of Kambara. It is shuttle-shaped, 3 1/2 miles long and 1 mile wide. The island is surrounded by a rough marginal limestone ridge, rising steeply from the sea to 350 feet, enclosing a basin, much of which is occupied by a brackish lake. This lake is much more extensive than shown on charts of the island, being over a mile long and filling the entire N.E. two-thirds of the interior. The S.W. end is an undulating wooded plateau, with a few patches of cocomut palms and widl lemon trees. There is also an extensive grove of cocomut palms at the N.E. end of the lake, and small patches along its shore.

The rough, "badlands" of the surrounding ridge are covered with the usual lowland forest. The sand beaches have the usual littoral vegetation, including Erythrina indica, not seen on every island. The interior [134] contains plenty of good soil for cultivation, none of which is in use.

Landing is favorable on the N. side, where there are several sand beaches and the surrounding barrier reef is broken up into patches of coral heads. Anchorage may also be obtained here with an off shore 481 (E. to S.W.) wind. A trail leads into the interior from a sand beach 312 at the N.W. end. No fresh water seen.

361 The island is uninhabited, but there are some huts on the N.W. 161 beach, used by natives from Kambara, collecting copra. In the interior 245 trees have been felled in places.
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[p.37]

13 21. TUVUTHA' is a high, moderate size island of upraised coral with intrusions of volcanic material, 5 1/2 miles south of Vekai. (S.17° 40', 178° 48' W.) It is triangular in outline, 3 1/4 miles long, 1 3/4 miles wide at the north end, and tapering toward the S.S.E. The rough, heavily forested limestone cliffs, rising to a height of 750 to 800 feet on the west, enclose a central basin. The southern end of this is partly filled by a volcanic ridge, covered with grass, Pandanus, and low scrub. The northern portion of the basin is partly wooded, with groves of coconut palms and cleared cultivated areas. There are but [487] two trails leading into the interior. One scales the steep cliff behind Tinoa village and enters by a pass in the high ridge on the S.W. side. The other crosses a low place in the N.E. ridge, behind a sand beach and small volcanic knoll, opposite a boat crossing in the reef.

The island is surrounded by a barrier reef, 400 to 600 yards wide and about 1/2 mile off shore. Anchorage may be had outside the reef at the S.W. end, in the lee of a small horn. There are two boat entrances, one on the west, about 1 1/4 miles N.W. of the village, and the one at the N.E. end. Boats may also cross the reef at high tide near the anchorage at the S.W. corner.

361 The inhabitants, about 100 in number, live in one village, Tinoa, [161] on the S.W. side. Good water may be had from a spring here, but fruit, 312 vegetables and coconuts are only obtainable in moderate quantities. 262 The soil in the basin is fertile, but the difficulty of access prevents 134 extensive agriculture.
241

There are two small reefs, Tavunukui Wai and Tavunukui Vanua, to 13 the south of Tuvutha'. The latter contains a sand cay four feet high.

[p. 54]

13 23. VANUA VATU is a small island of limestone and volcanic formation, 25 miles S.S.W. of Naiau and 22 miles N.N.W. of Tavunasithi. Like Naiau, it consists of a dry, grassy basin of volcanic material surrounded by a ring of wooded upraised coral limestone hills rising to 300 feet elevation on the S.E. and S.W. The elevation of the central basin is from 200 to 250 feet. The island is slightly over a mile square.

It is surrounded by a barrier reef which joins the shore in several places on the west side. On the N. and N.E. this reef lies from 3/4 to 1 mile off shore, but is close in for the rest of its length. With an off shore wind, small craft can anchor over a 9 fathom shelf close to the reef in the N.W. cove. From here a boat passage leads into a sandy basin, but a second reef, between this and the village can be crossed only at high water.

361 There is a single village, Taira, one of the neatest and cleanest seen in Fiji, at the N.W. corner. Contrary to the statement of lack of
181 262 food made in the Pilot book (H.O.166,p.375), we found the people quite
312 13 propperous and both food and water fairly abundant. The central basin
● 134 is dry and rocky, supporting only grass, scrub and Pandanus, but small
[241] pockets of fertle soil among the limestone hills have been cleared and crops of sweet potatoes and yams are raised.

[p.58]

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

174 It is thus that the Tongans were first driven
797 here, with the important result that in after years early white missionaries from Tonga were able to introduce Christianity and civilization, with the help of descendants of these first native colonists who had kept up an intercourse with their brethren in Tonga. It is thus, indeed, that the first white men—"gods who ate fire," as the natives called them—set foot in these islands from an unknown ship wrecked on the Bukatatanoa reef, towards the close of the eighteenth century. And from the Lau Islands all these influences passed on to Fiji itself.

131 The Lau group is scattered between 16° and 21° south latitude, and 178° and 180° west longitude—even at certain places extending well over the border into east longitude—or, roughly, two hundred and fifty miles long by one hundred and fifty miles broad. Thus they cover an ocean area of some thirty thousand square miles, though they are themselves, compared to other lands, mere specks in the ocean; the largest being but twenty-five miles long—and that length only because of its somewhat curved shape.

[174
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648] Nevertheless they have a great importance from three points of view:

● 134 (*a*) *Utilitarian*, because they are by nature
245 endowed with the choicest soil for coco-nut cultivation, which is made full use of, and thus

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

they are a most valuable asset to the great copra industry of Fiji;

(*b*) *Political*, because the whole question of the cession of the rich Colony of Fiji to Great Britain at one time depended on the famous Ma'afu, who had by sheer force of character and personality made himself King of the Lau Islands (and well on the road to being King of Fiji); and also because it is to a large extent on the example of the more intellectual and higher type of Lau islander that the future of the native races of Fiji depends; and

(*c*) *Scientific*, because many questions of ethnology and theories of the migrations of the peoples of the Pacific are interlaced with our attempts to trace the origin of the early inhabitants of the Lau Islands.

Now, there are many conflicting views as to the great "drifts" or movements which undoubtedly took place among the early natives in different directions across the Pacific. The simplest form of "drift" would be somewhat as follows: A party of men and women, perhaps thirty or forty, would start out one fine morning in a canoe—well stocked with provisions for the day—for a fishing expedition to some islet, perhaps a dozen miles away. While on their way one of the sudden storms of the Pacific would arise from the direction of their home and carry them